THE OBSERVER.

BY BEATRICE IRONSIDE.

The friend of Socrates—the friend of Plato,
But above all, the friend of Truth.

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For the Observer.

POLITICAL.

REMARKS UPON THE PRESENT SITUATION OF THE *UNITED STATES*, WITH REGARD TO FRANCE & GREAT BRITAIN.

" *Forget not that you are on the verge of the Abyss.*

" *That night and tempest are behind you.*" *Duthona.*

A question of the most immense importance at present claims the attention of the American nation; for it is not only to be determined, whether she shall wield the lance, but of which of her two enemies, equally formidable and dangerous, she shall take up the gauntlet.

With the irresistible force of all-subduing eloquence, the vehement Demosthenes could urge the Athenians not to become the dupes of the artifices of Philip, but themselves to anticipate his hostile projects—here, however, to throw open, for the first time, the doors of the temple of Janus, is an event, the consequences of which are tooincommensurable, for it to be without trembling and hesitation that the peaceful COLUMBIA can form so momentous a decision.

When, however, unfortunately litigious questions arise between governments, and that the power of justice becomes of no avail in regulating the reciprocal pretensions of nations, who cannot or will not acknowledge the jurisdiction of the adverse party; it becomes a cruel but indispensable necessity to appeal to arms, to repel force by force, according to the legitimate right of nature: for then each citizen defends his household gods, in defending the frontiers and the rights of his country, which the insufficiency of the civil laws could no longer protect against violence.

One of the finest institutions of ancient Rome, was that ofthe body of *Feciales*, employed in declaring peace or war. They appealed several times to the Gods, before they hurled a *bloody javelin*, sad presage and deplorable precursor of the inhuman furies of War! upon the territory of the aggressing people. But in imitating the wise caution of these august ministers, we must also be allowed, like them, to pronounce some final decision in a case of contention so delicate, and now become so pressing.

This is not the place to examine, whether America, feeling too secure in her distance from Europe, and too indirectly informed of the affairs of the Old World and its disposition towards her, has not for some years been too exclusively engaged in pacific and commercial speculations, and whether she has not too long neglected those measures of

precaution, that the general conflagration in which she has so long, with secret satisfaction, seen Europe involved, should have pointed out; as if it were possible that these flames could never reach her! Let us draw a veil over the past; let us consider only the future, at the same time observing, in two words, that it would have been *happy* for the American people if their first *Magistrate* had sooner *perceived*, as he himself ingenuously acknowledges in his *tardy* reply to the *civilities* of the inhabitants of Maryland, (1) that *Nature* had for some time warned him of his incapacity for conducting the helm of the state, through the shoals and quicksands of the XIXth century, where he is about to leave it to the mercy of the storm, he alone gaining the shore in safety!!!

However this may be, at this momentous crisis, two vast powers are engaged, not only in contending for the sceptre of the World, but even for their individual existence: and it would seem as if this dreadful combat, like that of Hercules and the son of Terra, (2) could end only in the extermination of one of the two rivals. The whole universe is involved in this formidable struggle, and such are the incredible efforts of these gigantic foes, such is the magnitude of the resources they employ to decide the contest, that the opposing intervention of secondary powers, can be of no weight capable of weakening the shock of their contending masses, or of diverting their attention to the number of combatants, who may confound themselves in the tumult of the fray.

France and Great Britain now exhibit the most astonishing spectacle of hatred and animosity which mankind has ever witnessed. On the one hand France has subjugated all Europe, carried terror into Africa, and is about to draw all Asia into the impetuous course of her exterminating legions; the regular and armed force of the whole ancient continent is, as it were, at her command; and Great Britain alone struggles with the intrepidity of despair against the oceans of soldiers and bayonets which menace her. On the other hand (thanks however to the protection of a narrow arm of the sea) by the force, wondrous, and yet new in the annals of history, which England possesses in her armies and floating citadels, this haughty nation of Islanders may at any moment be in a condition to carry fire and sword to the remotest regions of the globe! Can it then be believed that such enemies would yield a single point in pride or temerity to each other, and that they would endure that an unarmed People should not only fatigue them with perpetual reclamations, but yet that in favor of what they call *neutrality*, they should continue to furnish to their adversaries, those provisions necessary to support vigour amidst the fury of the combat?

No, this is not to be supposed; because the actual situation of these two powers must necessarily produce a spirit of audacity and impatience, which cannot allow them to endure the presence of unnecessary witnesses

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(1) See the letter in which the President declines his approaching re-election in the following terms, the 10th November, 1807, in reply to the *humble supplications* of the Legislature of Maryland, 3d of January preceding—which announces no imprudence at least on this occasion.

"Truth also requires me to add, that I am sensible of that decline "which advancing years brings on; and feeling their physical, I "ought not to doubt their mental effect—*Happy if I am the first to per-* "*ceive*, and to obey this admonition of nature, and to solicit a retreat "from cares too great for the wearied faculties of age"—Doubtless it would be happy were this the case; but *unfortunately* the Cabinets of Europe perceived this, long before the president made the discovery.

(2) Antæus.

If then, in the midst of such a conflict, it should happen that one of these belligerent powers, whose existence is attached to the vigour of naval discipline, should see her seamen passing into the service of a certain *flag, which boasts of being neutral*, and with whom she is in a state of amity; then without doubt this power would have acquired the legitimate right of protesting against such an infraction of treaty; since there can be no treaty of alliance without this clause, *that deserters of sea or land, should be faithfully and reciprocally restored to the contracting parties;* and hence the government who passes over such proceedings in silence, is really guilty of an aggression—if England had the weakness to tolerate the desertion of her seamen, insubordination would quickly destroy her fleets: the Irish would abandon her troops, her navy would exist no longer, and Bonaparte might with impunity attack her even on her own shores, and speedily accomplish her utter annihilation.

It is thus that every impartial observer must judge of the real situation of Great Britain, relative to a part of the existing differences betwixt her and the United States; and thus if all national pretensions are laid aside, it would be easy to offer England reasonable terms of accommodation.

And yet, however easy in the eye of reason it may appear, to come to an understanding with regard to the point of search for seamen; as Great Britain has arrogated to herself over the sea, a despotism equal to that which Bonaparte exercises over the continent; it is possible that the United States might be compelled to act with vigour in order to repel a yoke to which it becomes not them to yield

In this critical situation, what expedient will she adopt? Shall it be that of *submission?* But there is nothing to be obtained from submission under the reign of the law, that *might constitutes right* Shall she embrace the cause of either of these two powers? But this she cannot do without exposing herself to the vengeance, sooner or later, of whichever of her two enemies the fate of arms should crown, and who would become so much the more terrible, as that her victory being complete, she would be henceforth without any counterpoise in the political balance. And who can say, how far the transactions of a forced accommodation might re-unite these powers, at present at enmity, against America, whom they will never pardon for having remained so long in hesitation, whilst their fate was yet undecided!!!

Under such circumstances, and let us candidly acknowledge, in a situation so critical, if it may be permitted to offer an opinion, is it an imprudence to think and to say, that the American People might hold the following language to those who would force them to war.

"Your quarrels are foreign to us; little does it interest us that you should aspire to the universal dominion of the Seas, or to the sway of the whole Continent: we form wishes equally favourable to the prosperity of all nations, and the Industry and Liberty of every part of the Globe; consequently we desire the universal independence of Commerce. It pleases you to destroy each other; but it is our wish to remain in peace—can this do you wrong? we carry you corn, cotton, sugar and coffee, but not content with our supplying your Magazines, which the rage of war has exhausted; you would have us become your champions and your soldiers, as if we were your subjects or your *slaves!* You would force us to shed for you our blood which we owe but to our wives and to our Children, to our parents, our privileges and our laws. This is an act of the most odious tyranny to which *free born* Columbians never will submit—You will not tolerate our Neutrality, say you; but we who seek to do you no evil, we insist upon remaining *neuter*. Where

are your titles to violate our resolve ? You threaten to take our peaceful ships ; to plunder those useful vessels which bear to you those provisions which are so indispenrable to you, and the supp.ies which so much diminish those privations which war might otherwise bitterly make you experien.e Be it so—we will not shut onr ports against your merchantmen—we will not revenge the outrage of which yon are guilty towards us, upon those of your countrymen who dwell amongst us—but we will retain our vessels in our harbours and bays—since so you decree it, not one of them shall go to your assistance during the remainder of your struggles—We will be no more the enemy of France than that of England ; no more the friend of one than of the other—but we will be ever ready to defend at home, and with the intrepidity of Lions, the integrity of our territory, of our independence, our families and our possessions. Respect our honour and our liberty, and our swords shall never be drawn against you—our hands seek not your destruction ! ! ! !

" If, however, after such a declaration, it were possible, that, urged by an inexplicable phrenzy, you should unite in the tyrannical project of violating our rights and our territory ; ah ! then we shall know neither dangers nor privations ; and strong in the justice of our cause, strong in our indissoluble union, we will consider YOU BOTH EQUALLY AS DETESTABLE ENEMIES, and we shall not hesitate a moment in adopting a noble resolution which will entitle us to the esteem of posterity, as it will ensure our own approbation, though we should even risk sinking beneath your blows, which, however, you may not find so easily accomplished as at a distance you may flatter yourselves with supposing ! ! ....."

Yes, I venture to believe, that such might be the language of a wise, but haughty and generous people : and their ministers might conclude in repeating to those who refused to do them justice, the celebrated words of the Scythian ambassadors to Alexander : " If your person were as gigantic as your desires, the World would not contain you — Your right hand would touch the East, and your left the West at the same time—You grasp at more than you are equal to You pretend to be the punisher of robbers, and you are yourself the general Robber of Mankind. You have taken Lydia—you have seized Syria—you are master of Persia—you have subdued the Bactrians, and attacked India :—All this will not satisfy you, unless you lay your greedy and insatiable hands upon our flocks and herds You have sacked all the nations you have conquered—May it not be permitted to those who inhabit the woods, to be strangers to who you are and from whence you came. If you are a God, it suits the character of a Divinity to bestow benefits upon mortals, not to deprive them of those they have.—But if you are no God, reflect upon the precarious condition of humanity. If you decline attacking us in a hostile manner, you may have our friendship. Nations which have never been at war, are on an equal footing You may, therefore consider with yourself, whether you had better have a people of such a character and so situated as to have it in their power either to serve or to annoy you, according as you treat them, for Allies or for Enemies." (*)

Are there any whom such language, such resolutions, could alarm ? Let them consider well the relations of the United States with the belligerent powers, and after having maturely reflected, let them determine whether better means could be adopted, than those proposed in the course of these considerations.

In short, if the United States be constrained to go to war with ei-

(*) Quintus Curtius.

ther of these belligerent powers, whose arrogance now threatens their tranquillity ; the inconveniencies attending it would be much the same as if it were with both ; for exterior commerce would not suffer less ; the expences would not be more weighty, since here *every thing must be created at once*. *Navy, Fortifications, Arsenals and Troops*.....I cannot forbear dwelling for a moment upon the evil consequences with which this circumstance is fraught for the United States, whose safety and dignity are thus, through *imprudence and want of foresight*, so highly endangered. Besides which, the public treasure may be ruined by the efforts which it will be necessary to make all at once, because of movements, which, after all, might only require simple appearances of war. It will surely before now have been discovered, that in adopting beforehand for several years past some of the most natural precautions—such as increasing the number of ships of war instead of selling them at a low price ; keeping up a certain number of regiments instead of disbanding those which had been just created, and dismissing the officers in the most insulting manner—the United States might have been held on a respectable footing of defence, without occasioning any sensible shock to the resources of the country, at least until a decisive catastrophe took place. But here who may not exclaim with Æneas, when the mistaken security of the Trojans, had yielded up their city a prey to the fury of the Greeks,

" Quo res Summa loco, Pantheu ? Quam prendimus arcem." (*)

Yet because the *grossest* imprudence has been committed ; and that a time so precious has been lost, shall we therefore sink into despondence, and content ourselves with weeping like women over our misfortunes ? No, no—Let the American arise—let him bend his bow—let him shew that he has energy, like those Children of Nature who dwell upon the frontiers of his country—Like them let him sound the sinister notes of war, and without doubt he will be respected ; and if he should be compelled to this extremity with either adversary, he will at least obtain, when peace takes place, those conditions which valour and boldness may force from the esteem of the enemy ; for the characteristic of *true courage is ever to esteem courage even in a foe*.

It is impossible to terminate these reflections, the subject of which is of such importance without rendering them more compleat. Let us add, therefore, that the plan of defending the United States, without appealing either to France or England for support, is really much less productive of danger than the timid and despairing resolution of deciding for one to the prejudice of the other ; because in that case neither party having to reproach the United States with partiality ; so *neither could view this nation as individual* enemies ; and both parties being equally fatigued, when peace ultimately takes place, they would much more readily come to an accommodation with a people who had acted only in self defence.

Nor is this all. Seeking an alliance is generally a symptom of weakness ; which very soon authorises powerfull allies to take advantage of it in order to exact a dear recompence for what they call their *protection*. On the contrary the nation which will have shewn that it would and could defend itself, will be ever treated with much more consideration because of the dread which it inspires ; whilst it would in reality become much more redoubtable from its having conceved a heigher idea of its own strength. Then also its ministers, stimulated by this national impulse, would introduce into their negotiations a spirit of energy, very different from the conduct by which the last envoy to France, sullied the honour of the American character.

(*) What hope, O Pantheus ! whither can we run ?
Where make a stand ? and what may yet be done ?
Dryden's Eneis, Book II.

Let us suppose that the United States should deem it preferable to decide in favour of England, because having at present the Sovereignty of the Seas, they might imagine that an alliance with France or Spain could neither delay nor prevent Britanuic aggressions against America, can it then be believed that the state of the affairs of Great Britan is so flourishing as to deprive France of the hope of harassing her rival in such a way as to force her to a treaty *of alliance of offence & defence* which would compel Great Britain to render her fleets auxiliary to the navy of France? Such prodigies are become so frequent, that it may no longer be supposed impossible yet to see the British Leopard fighting in concert with the Gallic Eagle..... and what dreadful clouds would darken the future of the United States.

If, on the contrary, the United States embrace the cause of France, the naval power of Great Britian might continually torment their maritime provinces and their commerce, whilst an alliance with France could be of no utility to them as long as the war lasts; but ---- If Great Britain should be overthrown can it be believed, that France would exact nothing from her allies; and will it not then be discovered, though too late, of what might was the power and the influece of Great Britain in counterbalaucing the gigantic views of France and the immensity of her resources ---- Under which circumstances, Heaven *forbid that* the United States should be obliged to settle with France on the chapter of *gratitude* and *Indemnities*!!!!

This subject, in the mouth of an orator of the Areopagus, would be vast and interesting enough to furnish lengthy and brilliant *philipicks*, above all in a *Logocracy;* (1) but as I am only an obscu e recluse, possessing no other right to raise my voice bu that which arises from the dangers that menace the country; as I am not of the number of those OVERGROWN BABIES, who, to persuade themselves that none of those events which they ought to fear will take place; would rather beleive, that a coast of 2000 miles in extent may be fortified with the sum of 874,000 dollars! that gun boats may contend with ships of the line! that it suffices to raise one regiment on the eve of a battle, to form an army by the powers of magic!!!!---- Since I have not like them, the satisfaction of believing that the American infantry is better than that of Rnsia and Austria; nor that the corps of *artillery* and *engineers* of the United States equals in *theory* and *experience*, the corps of *artillery and engineers* of France; as I do not beleive that the use of the pike, which carries us back to the INFANCY OF THE ART OF WAR, can avail against the present state of perfection of military tactics; as I do not believe that the pass of the *Sabine* is more astonishing than those of the Rhine, the Po, the Vistula, the Danube, &c. &c &c. as I do not believe either that *Staten Island* is a Gibraltar; nor Baltimore a Mantua nor a Luxembourg; in short as I do not believe a hundred other things no less *curious* and encouraging, I confine my self to fulfilling the duty of a *citizen* in the only way in my power; although in yielding to the *dictates of my conscience*, I am well assured, like another Cassandra, of being WHOLLY DISREGARDED.

A SCYTHIAN.

Note. *This piece was written previous to, and intended for publication, before the Embargo took place.*

ORIGINAL.

OBITUARY.

The United States have lately met with a loss, the extent of which it is difficult to calculate, in the death of the Ex Marquis *de la Poype*,

(1) See the definition and the advantages of this new form of government, No. 9, 11, 14, of Salmagundi.

the same who had very near strangled his daughters in forcing them to eat *chopped hay*, as the best and wholesomest of *Sallads*. If relentless fate had not clipped the thread of the existence of this future legislator, he was to have gone to France for two cargoes of *Philosophers*, each of 600 tons, with whom he was immediately to have returned to the United States. It was in the country bathed by the waters of the Missouri, that this new *Penn* was very soon to go and realize the yet too imperfect institutions of Utopia. There, in fact, were to be allowed, neither Men of Letters, nor Cooks, nor Physicians, nor Soldiers, nor Lawyers Eh! why, said he, should there be any of these Misers or these Madmen! Since there the laws of Nature are alone to be in vigour, it is certain there will be neither disputes, nor luxury, nor disease, these three scourges of human nature, generated by civilization. As the natural consequence of this salutary reform, the Ex-Marquis would not hear of friendship in his colony of Regenerated Men; Friendship, added he, is absolutely useless, where there are neither wants, sorrows, nor disorders. It is however surprising, that, with the secret of so precious a receipt, M. de la Poype should have suffered himself to die; but he was yet on the banks of the Chesapeake only; and there he was very happy to find the assistance and comforts of friendship, both to prevent him from dying of hunger, and to give his body to the grave.

In deploring the death of a *French Philosopher*, as well as of a whole cargo of *Philosophers*, we may also be permitted to recal the death of the famous *Callot d'Herbois*. It is well known that he was the scourge of the city of Lyons, the destruction of which he occasioned, to revenge himself for having been hissed there, when before he became an *active Citizen* of the legislature he was a miserable buffoon, whose hideousness, absurdity and impertinence rendered him odious to every being of taste. Let this example ever serve as a restraint to those who might venture to hiss a Merry Andrew, above all in a country where the lenity, the weakness or the vice of the laws permits them to erect themselves, with impunity, into the insolent arbiters of the honour or life of the citizens.....But also, let those Merry Andrews who would play the Proconsul, remember, that the wretch whose name inspires these reflections, died of rage and mortification during his transportation at Cayenne; and that the Negroes charged with throwing his body without ceremony into a ditch, as an unclean animal, abandoned his corpse to the fury of the populace, who tore it in pieces by way of funereal honors.

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Remarkable instance of the SANG FROID *of* DE LA TOUR D'AUVERGNE.

The extraordinary history of the wars of the French revolution will not be read without calling the attention to the singular character of *de la Tour d'Auvergne*, who, although of the blood of the Turennes, in consequence of some disgust he had conceived against the *Ancien Regime*, determined to serve in the first ranks of the Republican army, although in quality only of a private soldier, his extreme valour obtained for him the title never conferred but upon him, of *first Grenadier of the Armies*

of France. It is known that he was killed by the stroke of a lance which found its way through his heart, whilst he was combating on foot against two Austrian Hulans, one of whom he had already dismounted and killed, at the same time seizing the imperial standard But there is a humorous instance of his bravery, which, by its originality, merits to be drawn from oblivion and the recital of which will doubtless be agreeable to military men.

When he served in the army of the Western Pyrennees, he was commanded to march at the head of a column to attack a redoubt which was defended with considerable warmth by the Spaniards The defence becoming hotter and more obstitate, in consequence of the reiterated attacks of the assailants, *La tour d' Auvergne* was exposed to a shower of balls, one of which struck his casque, and made it turn to the opposite side of that on which he wore it. It was then that this intrepid grenadier, angrily replacing his casque, cried out as if to the ball which had deranged his helmet,

Et je la veux comme ça moi ; Sacredieu ! (1)

It was at the battle of Neubourg that this warrior met with the fate, which, as says Ossian, *sooner or later awaits the brave* ; but general Moreau, under whom he was fighting when killed, justly thinking that such a name should not be forgotten, erected a tomb to his memory with this laconic inscription :

" A la Tour d' Auvergne,
" Premier Grenadier de l'armée Francaise,
" Ce monument est mis sous la sauve garde des braves de
" toutes les nations." (2)

Another particular distinction which the army accorded to his valour, was having his heart placed in a heart of gold, and attached to the lance of the colours belonging to the divisons of grenadiers of which he formed so illustrious a part ; this precious relic has remained until now, confided, by order of government, to the care of the ten most ancient grenadiers of the corps.

(1) " Eh ! I will have it so by G—d."

(2) " To la Tour d'Auvergne, first grenadier of the French armies. This Monument is placed under the safeguard of the Brave of all nations."

DOCTOR CRAWFORD'S THEORY,

AND AN APPLICATION OF IT TO THE TREATMENT OF DISEASES.

(Concluded from page 342.)

In the hope that this work would have been successfully prosecuted, and anxious to awaken in the minds of its readers an interest in what so really concerns every individual, I intended to have continued a review of all the authors who have in any respect favoured my opinions. After having pursued this plan as far as number 22, I clearly ascertained the impossibility of carrying on the Observer farther than the engagement made with the subscribers rendered indispensable, and therefore was obliged to relinquish my design.

But as I am very desirous to bring the subject to such a conclusion as to give it some appearance of a finished work and not to leave my readers unacquainted with the consequences I proposed to deduce from what I have already offered, I determined to appropriate a portion of the present number to its completion.

In number 3 of this vol. p. 33, I have insisted upon the similarity of fate that must be the portion of man, as an animal, in common with every other animal, and to that number I must particularly refer. I have, in many places offered proofs that as some animals derive their sustenance from vegetables, so there are others that derive their sole support from preying on their fellow mortals... I have also shewn that man is no more exempt from their depredations than he exempts such as are suitable to his nourishment. The proofs of this are so numerous, they press so much on common observation, as to leave no room for doubt. It has been shewn that in a multitude of instances, the depredators are wholy unknown to those on whom they prey, and that this is a wise order of Providence to obviate the misery of which such a knowledge must be productive. Man, endued with reason is capable of making extensive discoveries respecting the assailants by which he is so numerously beset, but his researches are also limited

by the same allwise agent; he can alone trace the hidden causes by the exercise of his judgment, and his capacity for investigating the origin of effets which are known and thus leading him to a comprehension of that which must otherwise remain unknown. By observing what takes place in vegetables and in other animals, he may form very rational conclusions, and be very firmly persuaded that in the order of nature he must be subjected to the common laws, as much respecting that which is concealed as in that which is conspicuous.

Henec then man must have enemies which his senses are not incapable of discovering, and they must be numerous since death appears in so many shapes, the cause of which has escaped every research. That this cause must be of a nature common to all animals is rendered highly probable from the observation of the ingenious Plenciz in his essay on Contagion published at Vienna in 1762 in the Latin language. He asks wherefore it is that from variolous matter, always comes small pox, from scarletina, scarlet fever, from the pest, pestilence, from a sypillitic cause the sypillis; the same may be asked respecting the Itch, the Leprosy, and indeed all the diseases of the skin. Internal diseases, although not quoted, are not less strikingly distinguishable from each other. This he considers an incontestible proof that they cannot originate in a common cause, but that they are propagated from a cause in every instance verying in nature and qualities as do the several seeds of vegetables from eachother. This is certainly much more conformable to such of the operations of nature as are cognisable by our senses, than are the conjectures which attribute every malady to a general cause capable of having such Protean effects. If each disease is produced by an insect differing from that which produces another as much as diseases are dissimilar, then the conformity with the general law will afford a firm basis on which the conclusion may safely rest.

Two questions may here present themselves to the enquirer a solution of which must be very desirable.

As we know that insects, in great number, and in great variety have been found in the interiour and other recesses of the human body, how did they obtain admittance? Having been admitted, in what way can we account for the symptoms of the diseases they occasion?

The only answer that can be given to the first question is that by tracing the manner in which insects obtained admission to the different parts of vegetables and animals most similar in nature to ourselves, we may most safely conclude respecting the manner in which we are assailed. From the pucerons that live on plants, the Ichneumon Manifestator in penetrating the hardest wood, and the Æstrus Equi in depositing their eggs on the hair of horses, and thus securing, by the subsequent process, a safe retreat for the Botts in the stomach, which prove a fruitful source of death, we may best learn our own fate. We are assuredly so constructed as to be liable to the invasion of flies as little cognisable by our senses as those which operate so much destruction in the other orders, and of the maneuvres of which we are similarly ignorant. Are we not, especially in warm weather often surrounded by multitudes of flies, the various evolutions of which frequently attract our regard, but which may deposit thousands of their eggs in different parts of our body, we remaining totally unconscious of the proceeding? That this is the whole procedure the voice of all nature loudly proclaims, and that it should be concealed from the perception of our senses, she makes equally manifest, thus obviating the misery wemust otherwise experience. It is by the unbiassed and unprejudiced exertions of our intellectual powers that the discovery is alone placed within our reach. This mode of reasoning may probably be deemed not irrelevant to the first question, and may possibly lead to its rational solution.

The second enquiry as to the manner in which insects admitted into our system produce the symptoms by which diseases are distinguishable, suggests the following considerations.

In my endeavours to elucidate this obscure subject, I shall avail myself of the opinions of the justly celebrated Bonet, in his ingenious essay on the Analysis of the Soul, without confining myself to a strict translation ; I shall mingle my own with his ideas, and thus save my time and that of my reader.

We can only define pleasure or pain to be a certain sensation. We know alone that every sensation is connected with motion, and that a motion more or less accelerated, more or less strong, occasions either pleasure or pain. The slightest sensation differs not from excessive itching, and this from pain, except in degree; and it is the degree of movement excited in the soul which we express by the terms pleasure or pain. Hence it follows, that all our sensations depend upon a movement of the fibres they are intended to excite, and that there are certain fibres appropriated to every sensation. But the same fibres which produce pleasure, when motion is excited in them to a certain degree, if farther accelerated, so as to separate them, or their integrant parts too much from each other, then pain is felt ; pain is carried to its extreme point, when a solution of continuity happens.

It is necessary to have it strongly impressed on the mind, that the capacity for motion, or, to speak more properly, for action, in the fibres, and their power of maintaining it, must much depend upon their structure and position ; thus the fibres of the Brain, the Lungs and the Liver, and similar organs, cannot be capable of equally energetic action with those of the muscles, the large veins and arteries. The maintenance of action in these must also depend upon their situation. If near bones or firm substances, these afford a fulcrum by which a strong re-action may be secured. But if placed in the vicinity of soft spongy substances, as the brain, liver and similar bowels, from a defect of support, a strong re action cannot be effected.

This order of things being presumed unquestionable, we proceed to observe, that if the soul should be exposed

to an imminent danger, especially if sudden, unexpected, and ignorant of its nature, the attention would be directed with impetuosity towards the object of danger. The alarm would be proportioned to the importance of the part attacked, and the dreaded capacity of the enemy to injure. If the part should be in the vicinity of a nervous plexus, or a congeries of nerves which is seated in different parts of the body, the most conspicuous in the great internal cavities, but especially that one which is seated near the lower orifice of the stomach—the evil will be more sensibly felt, and the commotion proportionably violent. The last mentioned plexus serves as a connecting medium for all the nerves of the system, when this therefore is sensibly affected, it will draw even the most remote parts into consent with its sufferings. It would not be proper to dilate here on this subject, it being only intended to offer some hints that may lead to reflections upon which every one may dwell who attends to his feelings.

In order to form a clearer conception of what I have to propose, it may be necessary to suggest, that the Heart certainly possesses a power of directing the blood in an increased current to particular parts of the body, and occasionally to accumulate it in the larger arteries in its vicinity. The hot and cold fit of a fever sufficiently demonstrate this capacity to thousands every autumn. All the arteries of the body possess in some degree the same power. This is manifested even in slight wounds, in boils, whitloes, and numerous other external inflammations. The increased heat of the part, and the sense of throbbing, sufficiently evince the unusual action of the vessels more immediately interested.

Observation has confirmed the care taken by the author of nature, as has been already explained, that the seeds of vegetables and the eggs of animals should be adequately dispersed, and that they should come to perfection only in those situations where nourishment is provided for the young offspring. Eggs are thus deposited on various parts of vegetables, as the roots, the wood, the bark, the

flowers, the fruit, each serving as food for a particular species. Eggs are similarly deposited on the different parts of animals, as being equally appropriated.

Now let us suppose that eggs containing future worms, should find their way with the food to the liver. The precise manner, for the reasons heretofore fully explained, will probably be never discovered. The liver being suitable to the nourishment of the young brood, as soon as they are hatched, necessarily begin to supply their wants. This must awaken unusual sensations in the part: notice will be given at the seat of government, if I may be allowed the metaphor, consternation follows the attack of so vital an organ; the whole system is thrown into confusion, a chill is felt over all the surface, and universal shivering ensues. This state of things cannot last long, consistent with life. The current of blood is directed towards the assailed part, and thence hurried with impetuosity through even the remotest arteries, both conditions exemplified in every cold and hot fit of fever. The struggle will last as long as the depredations continue, or the strength remains.

According to the Linnæan school, the smallest animals, in common with every other, have their periods of rest, and when this recurs, tranquillity is restored, but again ceases when the search for food is renewed.

It has been urged, that the strength and maintenance of increased action, must depend upon the strength and position of the fibres set in motion. It is plain, that the structure of the fibres of which the liver is composed, and the situation of that bowel, must be very unfavourable to energetic action, and therefore requires greater exertion, indeed a union of all the powers of the body, to support it. An organ so situated, cannot long endure such a conflict. It is soft and spongy, and connected to the surrounding parts by ligaments: it hangs pendulous, and is in contact with parts that are every way yielding, consequently there is no fulcrum, no firm substance which would afford a fixed point from whence the re-action could originate,

hence the exertions can be no longer continued than the inherent strength of the parts in action remains— When exhausted, the efforts must cease until rest furnishes a recruit of power. This may also account for the remissions and intermissions of fever when the cause of it is here seated.

If the cause of fever exists in the breast, there bones afford every where points of resistanee, and there the increased action will often continue almost uninterruptedly for a considerable length of time, at least the diminution of effort will require much attention to discern it; but in every instanee it happens in a more or less degree. These remarks may, perhaps, lead to a more satisfactory discrimination of fevers usually termed putrid, nervous and inflammatory, than has been yet given. It will perhaps be at length admitted, that their difference consists as much in the difference of structure in their seat as in their cause.

Reasoning on these principles may possibly tend to evince, that every disease must be, in the beginning, local, and may account for local affections that have hitherto appeared inexplicable. It may perhaps suggest the advantages that would result from a more frequent examination of the dead body in order to discover the seats of disease. It might serve to convince relatives that their own safety would be much enhanced by their overcoming a prejudice which militates so strongly against their best interests; it effectually prevents the attainment of that knowledge which is essential to a removal of the maladies to which they are liable. It might farther prove a stimulus to medical men to be more strenuous in their endeavors for the acquisition of the desired knowledge: by questioning the truth of a doctrine long prevalent in the schools, that most fevers are diseases of the whole system, and therefore that in such cases no discovery was to be expected, they might hope every case would more or less reward their trouble by affording useful instruction.

Indeed the persuasion that any disease could be, in the first instance, an affection of the whole system, is so little

in unison with all the phenomena of nature, that it might excite some degree of astonishment how men of enlarged minds and extensive observation should have given it any countenance. Such an idea should seem to be fallacious in every point of view, because contrary to the true order of things in every state of existence. We might as well suppose that the circumference of the circle produces the centre; that the outer gives birth to the inner; that the trunk and feet produce the head; that the body produces the soul; or that the effect which is posterior, produces the cause which is prior, as to believe that the whole of an animal or any other machine is thrown into disorder, before any particular part is affected.* When the structure of the liver and similar bowels, and the kind of action they are capable of exerting, are taken into consideration, the general uneasiness previous to, and rigors which usher in a fever, will probably no longer suggest a disease of the whole system, independent of any previous local affection. If an error, it has long had ruinous effects; it has damped the ardor of enquiry, and served more to beget a spirit of scepticism than any other dogma in physic. I sincerely hope this important question will be dispassionately examined on the ground proposed, and if the doctrine should be found untenable, that it will be relinquished.

When men of talents and accuracy of observation divest themselves of every prejudice that can obstruct their progress towards an elucidation of the hidden things in nature, when men shall cease to substitute imagination for experiences, then shall many opinions that now govern be stript of its unmerited pretentions, or and a more correct understanding will assume its proper empire.

The best exercise of our reason is to ascertain how far it is capable of proving a sure guide, and to limit our attempts to transcend that boundary. It is not possible, with our present organs, that we should be able to perceive the precise relation to each other of every object of sense. We have sufficient proofs that the works of supreme power, from such of them as are within our reach, are all united

by a chain, the several links of which are in unceasing contact. We know this to be so, to a very considerable extent, and from the chastest analogy we have the fullest authority to conclude that what exists in those with which we are the best acquainted, must equally exist in those there placed beyond our view. From hence, may we not indulge a persuasion that the chain which we know extends so far must penetrate farther than the present world? If we take revelation to our aid, it will ensure to us a moral certainty that the order of things remains unbroken. We shall not then doubt the declaration of St. Paul, that "man is sown "unto corruption; he is raised in incorruption; he is "sown in dishonor; he is raised in glory; he is sown "in weakness; he is raised in power; he is sown an "*animal body*; he is raised a spiritual body."

It is no way wonderful that the mean pride which could reject this doctrine, because it is not cognisable by our weak senses, should deny what, from the nature of things, must greatly exceed our present capacity. Were they animated by the enlivening hope which results from a confidence of experiencing a future enobling condition, they would not hesitate with me to admit that in my actnal humble state, I have not organs capable of comprehending the full value of the proofs that await me; but the time is fast approaching when all my faculties will be enlarged; when things now invisible will be surrounded with all the refulgence of light, and have shed over them the beams of brightness ineffable, such as will abundantly manifest the wisdom and goodness of their great Creator in every exertion of supreme power.

Then will men be ashamed of the opposition they have given to the disinterested investigations of truth; to their being adverse to every attempt to detect error, hostile to every endeavour which aims at the conquest of prejudices, which have no other support than antiquity, but which, if removed, would sink them into oblivion. I have experienced the common fate of

all who have hazarded innovation; I have been loaded with obloquy, and represented as committing the lives of my fellow creatures to the issue of doubtful experiments. I have already urged that there are no experiments that remain to be made in medicine; that every thing has been tried that the utmost stretch of human imagination could devise, and that if I have employed any means not in common use here, I have been supported by the most respectable authority. It is well known, in the eleven years that I have been in this city, I have, in general, in every consultation, suggested what is most familiar in practice, and that the only important circumstance wherein I differ from my brethren of the faculty is in giving what I employ with a different view from them. All who practice, however they may vary in their designs, are successful to a certain extent; and as, alas! their varying is proverbially extensive, it is a proof of the watchful care of a superintending providence; that however erroneous their conceptions may be, they are led by his invisible hand to the adoption of what is beneficial. It is very plain, that in such a contrariety of sentiments one only can be right. The old opinions have been all combatted, each by their opposing advocates. I assume the same privilege. I have taken a ground in some respects new. I ask for the strictest scrutiny for the fullest investigation of the opinions I have advanced, and of the proofs I have offered. If this should be obtained, I shall have no fears for the consequences.

The advantages derivable from an admission of the trnth of what I have proposed, if it should hereafter prove to be justifiable, will be to promote more union of sentiment amongst the professors of the healing art; more ready compliance on the part of the patients and attendants in the use of the means prescribed, and a more early application for remedies, well satisfied that a small number of enemies may be more easily subdued than an host. Greater regard will be had to cleanliness, and the coercion necessary for accomplishing it

will meet with less opposition. Those who are filthy in their persons are well known to be more obnoxious to disease than those who are attentive to their dress. If personal cleanliness is so conducive to health, must not this extend to our dwellings and to every thing in our vicinity? The truth of this is so strongly impressed upon the mind as to amount, I may say, to an instinct; and yet so wonderfully perverse is the human mind that the complainings I have heard of being obliged to remove nuisances have reminded me of the cries of infants, whilst undergoing the purifications of their mothers or nurses.

I have raised my voice against quarantines as the most inadequate measure ever devised by a perverted judgment to prevent the introduction of those general calamities which have occasionally devastated the world, in despite of every opposition, because they evidently form a part of the order of nature, no more to be averted than war or famine. But because the origin of such evils is not submitted to our controul, it does not follow that we are destitute of the means of self-preservation. It has been observed above that the removal of offensive objects from our persons, our dwellings, and the vicinity of where we live, is so congenial to our feelings as almost to merit the appellation of instinct. This must never be disregarded in populous cities, or neglected in our harbours, because the enjoyments of life will be importantly enhanced by a well-directed attention to these objects.

I have now finished a cursory view of a subject which will require a much more extensive discussion to give it that support and importance which I presume to assert it will be found to merit. I have not made my first appeal to the medical world, because I believe it would be attended with much benefit if all who suffer were to bestow some attention to the causes of their afflictions. I well know that a subject so new to them has hitherto claimed a small share of their regard. Some time is requisite to awaken the mind to considerations to which

men in general have been hitherto unaccustomed. The largest share of the community deem it a duty to make some enquiries on religious subjects. They do not abandon such pursuits to, nor leave them exclusively in the hands of the clergy. But they conceive themselves inadequate to the attainment of any knowledge in things that relate to disease. They unhesitatingly resign all investigations of their maladies to medical men, although prescribing for the sick is the practice of almost every one. Would not principles to such be well worth acquiring?

It must be confessed that the mystery by which every thing that regards medicine has been hitherto inveloped; the adoption of a language which is so difficult to understand; the vast variety in which diseases appear, and the obscurities which have hitherto presented in accounting for them, must necessarily render the study very discouraging. The knowledge of anatomy, of chymistry, of the history of the numerous maladies with which we are afflicted; of the nature and properties of the multitude of remedies that are employed, all so necessary to a proficiency in the healing art, render such pursuits an arduous undertaking; they require the exertions of a whole life to bring them even to approximate perfection. A task so formidable can seldom be attempted by those who are engaged in other occupations.

My design has a very different object. It is the cause of our sufferings hitherto involved in so much darkness, to which I would bespeak an universal attention. This, if stripped of its numerous artificial coverings, and exhibited in its native simplicity, will be found within the reach of every man of common understanding, and ordinary observation. Let but a few discerning characters direct their thoughts to the subject, and give it their patronage, it will soon become fashionable, the origin of diseases will be sought after with little less avidity than that of worship, and the present world may perhaps become a more comfortable

habitation to the future, than it has proved to the present and past generations. It is universally admitted that the precautions necessary to avoid an evil can never be successfully adopted until its nature is well understood. Had the cause of epidemics been correctly considered, resort would never been had to so oppressive, so inadequate and so ruinous a measure as quarantines.

To those who carefully read what I have advanced on the present subject, I shall not appear inconsistent in believing that a developement of the causes of disease will lessen the miseries of the human race, because I have alledged that premature death was necessary to the conservation of our species. I have supposed that if the cause of our maladies comes to be in any degree adequately disclosed, that much clearer views of management will be adopted than can have hitherto existed, and as no acquisitions are placed within the reach of mankind but for their advantage, it cannot be questioned that the result must be an amelioration of our present abode. Our authority, as promised, may be extended to the minute as to the largest of the animal race, and our dominion fully established over every other species of terrestrial being. If such should be the happy result, I shall not have laboured in vain; I shall not have, in the course of more than fifteen years, often wasted the midnight lamp fruitlessly, nor sacrificed the best worldly prospects for an imaginary good; although deferred, I shall be in the end gratified by a sure reward.

J. C.

ERRATA.

In page 414, a note is omitted, referring to this mark * in line 13 from the top—"See Hindmarsh's answer to Dr. Priestly." In the 9th line from the bottom, for *its* read their, and dele *or*.

☞ The author makes his grateful acknowledgments to the ingenious Editors of the Medical Repository for their very liberal Review of his opinions.

BEATRICE IRONSIDE's BUDGET.

Thy graceful form instilling soft desire;
Thy curling tresses, and thy silver Lyre,
Beauty and youth, in vain to these you trust.

Iliad.

The charms of beauty in her person shin'd,
And every prudent grace adorned her mind.

Ariosto.

Gabrielle Emily de Breteuil, Marchioness de Chastelet, was born in 1706; her father was the Baron de Breteuil, whose office it was to introduce Ambassadors and foreign Princes to the King of France. Her understanding and her graces were so supereminent, that she was sought in marriage by the most distinguished noblemen of the Court She accepted the hand of the Marquis du *Chastelet Lomont*, lieutenant-general of the armies of the king, and of a most illustrious family. The best authors, ancient and modern, were familiar to her from her earliest youth. She applied herself particularly to philosophy and mathematics. Her debut as an author was an explanation of the philosophy of Leibnitz, under the title of *Institutions de Physique*, addressed to her son, to whom she taught Geometry, and who was a pupil worthy of herself. The sublime reveries of the German philosopher, very soon appeared to her only as *reveries*, she forsook him for *Newton*. She translated his principles and commented on them. This work appeared after her death, revised and corrected by *M. Clairaut*, and was worthy both of its Author and Critic. The *Marchioness du Chastelet* died in child bed in 1749, at the palace of Luneville. Study did not sequester her from the world. It was with astonishment that those who knew her, beheld the commentator of Newton mingling in amusements, even seeking them with eagerness like an ordinary woman, and often relinquishing the card-table to converse with Philosophers and instruct them. She for a long time visited in circles who were ignorant of what she was, nor was her self-love wounded by this ignorance. The ladies who played with her at the court, were very far from suspecting, that it was the commentator of Newton who was beside them. It was a matter of surprise only, to see with what rapidity and correctness she made the calculations and terminated the differences of the game. It was only when difficult combinations occurred that the philosopher could no longer be concealed. She was often seen dividing as far as nine figures by nine, from her head alone, without any assistance, in presence of an astonished geometrician, who could not follow her. Born with a rare degree of eloquence, this eloquence was never displayed but upon topics worthy of it. Precision, strength and judgment were the characteristics of her style. But this vigorous cast of mind rendered her not inaccessible to the beauties of sentiment. She was sensibly alive to the charms of eloquence and poetry, and her ear was awake to the nicest harmony. The study of her own language was one of her principal occupations. She spoke well and with vivacity—the qualities of her heart were as admirable as her genius and acquirements were surprising, and her unassuming modesty was more astonishing than all. An author had been imprisoned for writing against her—she took up the pen in his defence, and obtained his liberty. Such was the *Marchioness de Chastelet*—such a brilliant proof, that it is not always justly the female sex are reproached with vanity and pride in proportion to the attainments they make in learning and science. Hence those imperious Lords of the Creation who affirm that *weak-headed* Women should not presume to quaff the beverage of the Pierian Spring, are less just than arrogant. Whole pages could I write to prove, that women are not more

susceptible of these passions than men—that the scholar who boasts his Greek the trader who has increased his heap, in vending *catteo* or molasses, the beau who sports a well-turned ancle, all are as accessible to pride and vanity as Woman—but wherefore enter into such a discussion, here, in this attic region, where Apollo holds his court, and hails the inhabitants of his chosen city, as the sons and daughters of science.—In the Academic Groves of Baltimore, (alas! the Groves are bare, and the Castalian Streams are frozen) where Sedley chaunts to the cadence of his lyre, "*that it is a sight worthy of the contemplation of Angels, to behold the mild beams of the Moon* gently sleeping on the female cheek. All Nature then is serene, like the visions that visit her slumbers, and bright like the lustre of her own liquid eye!*" Oh! liquid wit! O *Bickerstaffian wit!* thrice blest and happy sex, to whom such a wit, "*vows fealty and obedience,*", (see a curiosity of *liquid wit* in the North American of Monday January) Oh! could I borrow the Pegasus of this Wit, and canter to Parnassus, for a few flowers of Rhetoric, meet to adorn the periods of my last address to you my gentle Readers. Then would I in soft and flowing numbers, "*unsullied by the pestilential breezes of flattery,*" record your manifold praises. I'd sing of your noble deeds, your *liberal* minds, your polished taste, your *courteous manners* and swan like die to the sounds of my own music. All other cities hide their diminished heads when the fame of your splendour reaches them. Old Greece and Rome, surpassed in your stately edifices, yield to the inventive genius of the Architects of the Patapsco—the eloquence of the Orators of your Pantheon: might it not awaken the slumbering Angels in the third Heaven!—And the famous phalanx and legions of antiquity, would they not bow to the prowess and warlike skill of your MILITARY HEROES (that are to be). In every street we find a Mecænas, and here every elegant art obtains a genial welcome. But who shall speak the gallantry and high accomplishments of your well-bred youths. *Science* and the *Graces* † presided at their birth—*happy are the maidens that shall call them husbands*—happy the country that boasts them for her sons. But gentle readers, language fails in doing justice to the deep sense I entertain of your countless merits—and if in the course of my Editorial pilgrimage, I have sometimes manifested insensibility to your perfections, I now seek only to render you the due tribute of praise—feeling however my capacities too lowly to elevate themselves to the matchless height of your greatness, I must withdraw my vision from the contemplation of glories which it cannot behold undazzled. I therefore give and bequeathe the

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* Whilst his fancy was engendering this figure, Sedley's cogitations must have dwelt deeply on a certain publication entitled *Moonshine* or *Mooncalf*, published by a certain Society of *Lunarians* or *Lunatics* in Baltimore last summer.

† In speaking of the Graces, the memory naturally recals three fair ones, who, amongst many others, "skip it on the light fantastic toe" with *a grace* which might excite the envy of the celestial group of Pindus. The charming B. swims through the dance with a fascination all her own! her sylphic movements realize the decription of Camilla flying over a field of corn, whilst not a golden ear bowed to her airy footsteps. The blooming M. recals to the fancy the sportive grace, which the poet gives to the Paphian Queen dancing with her surrounding nymphs. And last, the lovely S. trips through the festive throng like a little ærial sprite, sent by Sir Cupid for many a deed of mischief——Sweet Girls! long may your innocent hearts vibrate with responsive gaiety to your sprightly footsteps—long may fortune be propitious to you, as nature has been bountiful.

future task of celebrating your praises to the able and enlightened panegyrists you possess in the Companion, the Critic, the Spectacles, and Moonshine, on the creamy rays of which last your honors cannot but thrive and fatten—as for me, hapless Beatrice, a sad office awaits me—the ghost of poor Benjamin Bickerstaff, whom all will remember expired in desperate convulsions last year, has been wandering on this side of the Styx ever since he snatched the fatal scissars and clipped his thread!—and yester-night, with visage pale and grim, his rosy smile of *self-complacence* vanished, the doleful wight appeared before me! O Mistress Beatrice, Mistress Beatrice, cried he, Charon refused to waft me to those shores, where in the fields of Erebus, dwell my tutelar divinities Conceit and Folly, whom you know, when here I so faithfully served, and who await me with a rich reward—but the revengeful Nine whom I dared to profane whilst on earth, have forbidden the surly ferryman to convey me over—and in expiation of my crime, have sent me back to humble myself before you, and implore your pity to raise a hecatomb, and offer in sacrifice to them, all the dull strains I ever writ—strains, which I had fondly thought, would have lived for ever.

Therefore, in pity to the shade of him who, when in this world, *so fondly cherished me*, I go to give peace to his ghost—far I fear I shall have to journey ere I find a spark that can communicate FIRE to Benjamin's lays—but sweet minded charity bids me hasten the hour that shall crown his deserts——for know you all my courteous readers, no sooner is his hour of penance over, than his soul is to pass into the body of that noble bird consecrated to Folly, called in *Greek*, (once his favorite tongue) *a ken*—in vulgar English, a goose, and his high employment, is, to be standing at the gate of his divinity, and cackling loud, at every passenger whom he beholds bending his steps towards the temple of wisdom. To the kind task I go, and therefore bid you the eternal adieu, of

BEATRICE IRONSIDE.

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